The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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RECOVERY AND REFORM

THE NATIONAL CHAMBER OF COMMERCE declares that 1936 as a whole will be "the best year in physical volume of business" since 1929. The New York *Times*, a newspaper conspicuously careful and accurate in its business reports, says that "it has been evident for more than a year that this country has not only emerged from depression, but was passing into a period of reasonably continuous industrial recovery." Anything like a complete list of all the facts which support these judgments would fill our columns. We have no disposition to challenge them, however; we accept them gladly and thankfully, because the return to gainful employment of so large a multitude of workers which has accompanied the recovery of business, and the increase of confidence which the recovery proves must be exceedingly welcome to all Americans, except to that small minority of Communists who wish to see our whole economic and social system crash.

The effect of the business revival on the presidential campaign is a question that will be keenly—or, at least, vociferously—debated, usually, we fear, from strictly partizan points of view, from now until the elections. Ordinarily, good business conditions strongly favor the party in power, at election time, because it has long been the custom of both major parties to claim the credit when business is good, and blame the rival party when it is not. But this is not an ordinary occasion, and even the time-honored tradition of associating business prosperity, when it is present, with the policies of the government then in office, may this year be shattered. The opponents of the New Deal, if we are to judge by their speeches and statements and editorial articles, are unanimous in holding the view that the economic recovery so far achieved has been made not because of the New Deal but in spite of it. Mr. Joseph P. Kennedy, in announcing that he meant to publish a

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book upholding the business value of the New Deal measures, confessed that he was doing so in face of the well-nigh universal opinion of the financial and business worlds to the contrary.

However this may be, there is a far more important probable result of the business recovery to be considered. It is indicated by the opinion expressed in many quarters that the recovery is so powerful that it is bound to continue, and to increase, irrespective of how the election goes, and that, therefore, there will be a cessation of economic radicalism. As the New York *Times* puts the matter, "Business recovery is, by all experience, the positive obstacle to any large achievement by parties or politicians who urge upon voters crazy economic makeshifts on the ground that nothing else can remedy hopeless individual distress. The Lemkes, Townsends and Coughlins are only the most recent incarnation of their spirit which has always pervaded politics in our periods of hard times. Their ideas and happy thoughts have differed only in label from those which became equally famous, for example, in 1894 and in 1874. But genuine recovery in business puts a summary end to them—as it did after those occasions, and as it has already done to the proclamations of the fiat-money congressmen who occupied the center of the political stage three years ago."

This is very probable. The business recovery, especially if it becomes greater and more general, will unquestionably turn a great mass, possibly the great majority, of American citizens from being eager listeners to the peddlers of economic nostrums into at least temporarily contended sharers of the new prosperity. But if in turning away from the quacks who abound in times of distress, we Americans likewise turn away from the philosophers and prophets whose firm conviction is that there are fundamental evils in our economic and social system—resulting from the denial or the neglect of the religious principles that ought to direct all economic and social systems—which evils must be corrected if civilization is to be preserved, we run the risk of inviting and aiding a catastrophe compared to which the depression of 1929-1936 will prove to have been a bagatelle.

In other words, business recovery may well act as oil acts when spread from a ship laboring desperately in a storm and threatened with complete disaster. By reducing the waves and producing a calm area near the ship, the officers and crew are given an opportunity to make repairs, and trim the cargo of their vessel, and by keeping the soothing oil flowing until the storm moderates they may readily proceed on their voyage again, their passengers rejoicing. But they have not yet reached port. Suppose that the ship's compass is faulty, and that its engines are near the breaking point, and the navigating officer is using out-of-date maps—and then suppose that another storm breaks, and now the oil is all used up. What then? Well, of course, there are the life boats and the rafts—but the ship goes down.

In writing about the horrors of the civil war in Spain, the *Osservatore Romano,* the Holy See's daily newspaper, declares that "Europe has reached the supreme parting of the ways. If men continue to look on the world's affairs merely as a matter of politics, of reaction or liberty, of authority or democracy, of governments and parties, humanity's enemies will continue their march and at the first milestone humanity will have ceased to exist. The question is one of humanity—pure, simple and unequivocal humanity. Otherwise, Europe will continue to march with a time-bomb in its knapsack as Spain has done." Of course, our country is not a part of Europe; it is not menaced at this hour by the particular perils of Europe; but we are a part of the world of humanity, and our own civilization is facing—even if not with such immediate urgency—the same universal problems as the rest of humanity. Moral reformation reaching in its effects to the roots of our economic and social system is needed by us as much as by other peoples. A business recovery that would make us forget that truth would be a fatal drug, lulling our souls into false security. No matter which political party wins the election, the fundamental business of reform should not be abandoned in the illusive glow of a mere business recovery. "Recovery, and Reform" should be America's motto—not recovery, and forgetfulness of our danger.

Week by Week

The Trend of Events

IF GOVERNOR LANDON'S acceptance speech proves to be the masterly expression of the nation's desire for utter repudiation of the New Deal that the Republican press hails it as being, it will be remembered in our history along with Warren Harding's "return to normalcy" speech as marking another great turning back of the national mood from perilous idealism to what is considered to be the safe, sane and sound highway of political and economic "conservatism." "Business as usual—business as it used to be," full speed ahead for American enterprise under the leadership of the great captains of industry, with government reduced again to a rôle of benevolent non-interference: this seems to be the central message of Governor Landon. Then unemployment will automatically vanish in a full tide of jobs for all, except for the lazy loafers; and all will be well. Of course, it remains to be seen how far the daily press, which today is overwhelmingly

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anti-New Deal, truly represents the opinion of its readers, when it so enthusiastically hails Governor Landon's views. If it does truly represent that opinion, then the election of Governor Landon is already assured. If, however, it turns out that the press is wrong, the American people will be confronted with the fact that the press has ceased to be a free and impartial agency of true public opinion, and has become predominantly a propaganda agency for big business. It is of course true that daily journalism itself is big business. Rightly or wrongly, big business is furiously in opposition to the New Deal. But journalism claims that it is also impartially the instrument of rational public opinion. Does journalism reflect and express public opinion, or does it form and lead it? If it leads, proof positive will be presented that the public does little thinking for itself; that it cannot distinguish between the special pleading of the press on behalf of big business interests, and the facts of our social crisis which so clearly require for their judgment a more distinterested agency than commercialized journalism.

WITH one part, at least, of Governor Landon's acceptance speech most Americans will be in accord. There is every reason to be proud of what we as a people have accomplished to further accord among nations, and every reason to be anxious lest our efforts cease by reason of the anxieties and upheavals now rampant everywhere. Few have grasped the real significance of the contemporary, almost world-wide revolution. We face not just another threat of war. Social passions have been unleashed and these are affecting not merely the established order, as in Spain, but our conception of religion, philosophy, economics and law. Far more immediately significant than German militarism, for example, is current German business practise. The effort to finance rearmament in spite of everything has led a desperate financial adventurer, Dr. Schacht, to introduce a system of barter and dumping for normal commercial practise. Potentially this resort to what can only be termed economic guerilla warfare is capable of making deep inroads into the normal structure of the world's trade. More generally, the potentialities of finance as a weapon of combat are being recognized by all the revolutionary nationalisms which have control of the age. A conflict is being conjured into being which we cannot avoid. We may enter it as fighters, determined to wrest from the foe our share of the spoils. Or we may view it as conscious lovers of peace, believing that the worst of the ultimate debacle that attends this as all other wars can be averted if a real attempt is made. It is at any rate obvious that America must pay far more attention during the four years ahead to international relations than it has during the recent past.

Father Coughlin Again

THE UPS and downs of Father Coughlin, we suspect, are partly temperamental and are to be discounted as such, as his Bishop has done. Modesty, humility and a gentle charity in polemics do not characterize his public utterance, and the censure which his reckless language deserves can only be modified by the hope that he is actuated by the great charity of wishing to aid the poor and disinherited. If he lays about him with some sturdy heedlessness in their behalf, some of the heedlessness may have to be accepted as offsetting the quietism of those who have ivory towers to live in and wish only that their "Do not disturb" signs be observed. The Catholic Church is charged too often, and unfairly, with harboring the wrong kind of quietists, and with giving them dope for their consciences, for the masses not to welcome a Catholic champion of those who live precariously at, or a little below, the subsistence level. Of course, Monsignor John A. Ryan for many years has been such a champion, and as far as we know, he has been able to be it without verbal pyrotechnics or the utterance of personal abuse. He holds some important positions for the Church, with the Catholic University of America and with the National Catholic Welfare Conference, in behalf of social action, and has held some for state and national enterprises undertaken for the common good. Certainly he is not as well known to the man with his ear to the radio as is Father Coughlin, nor to the average and sub-average newspaper reader. How the sums of the accomplishments—rather than oratory—of these two men will compare when He Who alone can make final judgments scans the balance sheets, it would be rash for us to attempt to say. Still, we cannot help believing that in times of great public disturbance, what is most needed is strong patience and not vehement anger on the part of those who in the name of the Church seek to lead the way toward social justice.

The Evils of Better Business

BUSINESS is much better, but the unemployed and the discontented make people ask, what of it? The single indisputable good of it is that a certain number of people who lacked things they needed are now getting them. This is no overwhelming benefit, although it is enough to make anyone want production increased. All the other goods of an upswing are compromised by bad possibilities which reduce unfortunately the gaiety of a $4 Chrysler dividend. The threatened harm is institutional and individual, but integrated in the citizen because he is responsible and he is hurt. The institutions of American business enterprise, which historians believe have always been inadequate and which everyone knows have been less than that during

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the past six years, may be retained in their same form or only slightly altered. American government, hampered by traditions of arbitrary activity and passivity, a weapon for majorities and grab-bag for minorities, adamant defender of some people's laws and dispassionate onlooker at some people's injustice, may be confirmed in its less noble inclinations. The organizations Americans have modestly started to supplement their individual effort and protect them from their own and from others' collective pressure—unions, industrial associations, professional associations, cooperatives, benevolent organizations, sodalities—may quietly pass from notice. And increased prosperity has for several milleniums been an acknowledged source of danger to individuals. For a tolerable job unfree persons can sell too much. Wealth isolates the rich from the world at large. Being able to run things by themselves in prosperity, planners of economics may forget that when adversity comes—as their plans unfold—they fail miserably. Increased wealth can be taken in a way that simply increases injustice. With more material power from greater production, both the relatively rich and the relatively poor can make their bad as well as their good intentions just that much more effective.

Inductionists at Work

THE OLD, close reasoners, who laid down a major premise at once and took no nonsense in the name of empirical hypothesizing, had something to recommend them, after all. At least you always knew where you were with them: a thing which the inductionists, those patient compilers of fact who have been glorified since the reign of Bacon, would scorn to have said of them. It is, if one may trust their more poetic spokesmen, a sort of divine uncertainty as to where they are going that drives them on. In common with the rest of the modern world, we confess that we usually join in praising them without reservation. But, periodically, the findings of classes in applied psychology or statistical methods are made public; and then we think wistfully of the vanished era that knew what it knew in terms of a cosy major premise. Currently, the group studying the psychology of advertising at Columbia University has sent forth its members to graph the habits of New Yorkers, and we think that any single member of the class who can say clearly what he is doing should get a *summa cum laude* without further ado. For we learn that one-third of all metropolitan males wear the waistcoat when the temperature is below 90, whereas all but one-fiftieth discard it at 97; that the neatly folded handkerchief is found in 39 percent of Fifth Avenue and Broadway breast pockets, and only 27 percent of those on Delancey Street; that white shoes adorn 22.5 percent of the feet in Wall Street and 35 percent of those in Columbia; not to mention figures on other vital items like run-down heels, buttoned and unbuttoned coats, hatted and unhatted heads, reading habits in subways and so on. Education, as a more simple-minded generation used to observe, is a great thing; but perhaps, as we have hinted, it was a mistake to discard the deductive syllogism. After the above array of unformulable and in any case excruciatingly unimportant facts, there is a wonderfully satisfying accuracy in the outlook that was expressed in the propositions: "All men are mortal; Caesar is a man; Therefore Caesar is mortal."

Public Art Controversy

SCULPTURE, it is once more demonstrated, is a social, indeed a civic art. A painter may produce a piece of work so special in mood or treatment that many honest critics think it is a monstrosity; but the controversy, however violent, almost never becomes general. The number of those who view the debated canvas is limited by the fact that a particular effort must be made to see it. Sculpture is different; its appointed place is outdoors, and it publishes itself to all men. This explains the earthquakes of emotion that ever and anon shake society over the work of an Epstein or a Macmonnies. Those who find "Rima" deformed or "Civic Virtue" stupid feel personally affronted. The latest instance of this sort to come to public attention is currently disturbing the old town of Port Chester, New York, where Mr. Karl Pavany-Illava, a sculptor of the WPA, has completed his model of a memorial to the town's Spanish-American veterans. The eleven-foot figure, composed of five tons of clay, represents an exhausted soldier. Unanimous report says it is ugly; the division of opinion is as to whether such a memorial should be ugly and exact, or rather something calculated to give "grace, peace and dignity" (in the mayor's words) to the park in which it is to be placed. On the strength of having seen a photograph of the statue, we are strongly for grace, peace and dignity. Since sculpture is an art which can be abstract and suggestive, there seems little point in its being concrete and oppressive. But a reading of the various speeches made thus far shows a good deal of dissent—and what is really curious, most of the soldiers who have viewed the model side with artists in praising it. This at least disposes of the idea that men ordinarily like to have their representations conventionally prettified. Any soldier who votes for this particular statue is an uncompromising realist. And it may serve as a just counterbalance to the Civil War statues turned out by mortuary sculptors who have given us many works of peace and dignity with something, too, which in all charity may be said to be not unrelated to the comic.

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THE ISSUE BEHIND THE ISSUES

By ELMER MURPHY

Watching public affairs from the center of the maelstrom in which they are whirling, which is Washington, D. C., Mr. Murphy calls attention to what he considers the predominant issue of the presidential campaign, the emergence of "social" problems over the purely "economic" problems which hitherto have made up the main materials of all party platforms. It is also his conviction that these social issues will lead to a struggle over the vast question of centralized authority that will involve the Constitution.—The Editors.

IN THE perspective of later years the campaign of 1936 will probably be recognized as a turning point in American political history. It will mark the ascendancy of "social" problems of readjustment over the "economic" problems which, for many years, supplied the materials out of which party platforms were constructed. It might also mark the overhauling of the structure of government itself.

Battle lines are no longer drawn over the tariff, the gold standard, the suppression of trusts and monopolies and the regulation of trade and industry. These have a place in the political manifestos but they are minor phases of the struggle for political supremacy. Out of the confusion of changing relationships precipitated by the depression new lines of cleavage are appearing. Class conflicts are taking the place of the competitive economic struggle which formerly yielded the shibboleths that served the purpose of a call to arms. The poor are arrayed against the rich, the employed against the employer, the farmer against the industrialist, the big against the little, the independent dealer against the chain store operator. Practises neither uneconomic nor unsound indulged in by some are denounced because of their repercussion upon others. The corporation is assailed for producing too efficiently, the farmer for producing too abundantly, the large manufacturer for outdoing the small. The rich are condemned not for acquiring wealth dishonestly but for accumulating too much.

From the political viewpoint, the country is in the same position as the manufacturer who is no longer concerned about overhauling his factory to improve his output but has decided to equip it with new machinery to turn out a different line of goods. Over the kind of goods to be turned out there is not much contention. All parties face in the same direction. The patterns differ. On the extreme Left the Union party goes in for highly unorthodox designing. On the extreme Right the traditional Republicans and the Democratic dissenters go in for political classicism. But, by and large, the new political stock in trade is intended to serve the same ends. Both the major parties are committed to pensions for the aged, relief for the indigent, insurance for the unemployed, help for the farmer, support for the wage-earner. All factions preach much the same doctrine although their creeds differ.

By common assent a new battle-ground has been chosen. It no longer lies within that restricted economic domain in which earlier political wars were waged. Up to the beginning of the depression political strife hinged upon economic policy—whether the tariff should be for protection or revenue, whether trusts should be bridled, whether the monetary standard should be bimetallic, whether certain types of industry should be clothed with a public interest and subjected to political regulation. The Departments of Agriculture, Commerce and Labor were created and steadily enlarged to extend a helping, not a controlling, governmental hand. Social relationship and inequalities lay, except in a minor way, outside the sphere of partizan conflict. The existing structure of American society and the government which buttressed it were taken for granted.

The impact of depression unsettled its foundations. Class discrepancies began to offer startling contrasts and social distinctions began to prevail over economic disabilities. At the same time the transportation and communication facilities which had stimulated business bigness had also stimulated class solidarity. Social grievances, which had been a matter of the contacts of an individual with his immediate neighbors, assumed the proportions of a national crusade. Artificial political boundaries, which marked the cellular structure of American society as well as of American government, were overrun. The farmer, the laborer, the poor and the aged of one community or state made common cause with the farmer, the laborer, the poor and the aged of others.

Politics went with the tide. In Congress the bloc system began to overshadow the old cellular system of government in accordance with which questions of public policy were approached from the viewpoint of individual districts or states and not from the viewpoint of a class. As a practical parliamentary matter senators and representatives are not distinguished by the label of the constituency for which they speak but of the class. The labor bloc, the farm bloc and other more or less fortuitous legislative groups have Democrats as well as Republicans in their ranks. For ex-

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ample, Senator Norris, up to this time a Republican from an agricultural state and Senator Wagner, a Democrat from an industrial state, are usually on the same side of the fence—an inconsistency which can be explained only by the fact that their social outlook and the class interests which they promote are the same.

The cracks in the foundations of the social structure have shifted political attention from the economic issues to the social issues. The shift was not deliberate on the part of the politician. If the member of Congress falls into the habit of bloc voting, it is because the class animosities of his constituents have superseded the animosities engendered by the competitive economic struggle. The politician follows, rather than leads. More votes are to be gained by appealing to the prejudices and grievances of classes or groups than by defending the collective interests of a state or district. He can be trusted to know in which direction the wind of popular sentiment is blowing.

The Republican party played a losing game by attempting to keep the struggle within the old economic area. Now it has apparently accepted the Democratic challenge and is prepared to meet the foe on the battle-ground of the latter's choosing. Both parties are committed in greater or less degree to social readjustment. The point of disagreement is how it shall be done. That is the issue behind the issues and, in many respects, it is one of the most momentous that has arisen since the establishment of the republic.

The experience of the present Congress has revealed only too clearly that the framework of constitutional government, however resilient it might be, does not lend itself to the new type of class legislation. The basis of representation is geographical, not social. When it was devised, the presumption was that social questions, so far as came within the purview of government, would be dealt with by state and local governments and that the federal government would concern itself only with national policies.

At the time the Constitution was adopted the American scheme of government was predominantly local. The germ of it was the town, county or parish meeting. The communities and provinces were too widely segregated and their contacts too slight to permit class interests to be developed on a national scale. Besides, the American of that day, being an individualist and suspicious of all government, was more interested in managing his own affairs without interference, than in merging himself with a class. Having been thrown on his own individual resources, he preferred to remain that way, rather than to endow government with power to interfere with him as well as to protect him.

Within the provinces there were very decided class distinctions. The gulf between the theocrats and wealthy merchants of Massachusetts, the Dutch patroons of New York and the plantation-owning cavaliers of Virginia, on the one hand, and the artizans and indentured servants, on the other, was wide and deep. But the bridging of it was left to the initiative and energy of the individual, or, at most, to groups of individuals acting through local or provincial governments. They could not make common cause through the medium of a centralized national government. The railroad, the motor car, the telegraph, the telephone and the radio were far in the future.

The development of class solidarity is now an accomplished fact or it has gone far enough to be recognized by the politician who makes a practise of keeping his ear to the ground. In according it legislative recognition, however, he has run afoul of the Supreme Court. He is confronted with the question whether the framework of government shall be altered to conform to social needs or whether social needs shall be adjusted to the framework of government. This is the point of difference between the two major parties. The Democrats give the impression that their reforms will be feasible without altering the constitutional structure of government. The Republicans insist that there shall be no tampering with the form of government, by evasion or otherwise, to accommodate social reforms. The issue is not yet clearly drawn but it is casting a rapidly lengthening shadow on the political horizon.

When President Roosevelt, apropos of the Supreme Court decision invalidating the New York minimum wage law, said that it had created a no-man's land between federal and state government, he apparently overlooked the fact that the Constitution sets aside a very large no-man's land of that kind. The Bill of Rights fences off a certain region of personal activities and forbids government of any kind to enter it. The regulation of other activities, not expressly given to the federal government, is left to the states. Back of all the sound and fury of the political campaign, therefore, these two questions are gradually obtruding themselves upon the national consciousness: How far shall government go in regulating the conduct of individual citizens? How shall political authority to regulate the conduct of individual citizens be divided between federal and state governments? These are not academic questions. They are involved in nearly every important piece of legislation enacted by Congress.

Congress has not balked very much at expanding governmental control over the individual. In their attempts to meet current problems both parties have gone far in this direction. The NRA, the AAA, trade regulation bills, labor legislation, the commissions set up to supervise transportation, banking, the selling of securities, all circumscribe personal freedom. The old doctrine of laissez-faire finds few defenders in the legislative halls.

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Centralization of authority in the federal government has encountered greater resistance—in both parties. It was the storm center of the Constitution convention and has been a subject of controversy ever since. The convention met the issue by compromise. It set up the federal system which is characteristically American. Up to this time, it has been the only successful one that has been devised to administer to the needs of an empire so large as the United States. John Fiske said of it many years ago:

> Something like the town meeting principle lies at the bottom of all the political life of the United States. To maintain vitality in the center without sacrificing it in the parts; to preserve tranquillity in the mutual relations of forty powerful states, while keeping the people everywhere as far as possible in direct contact with the government; such is the political problem which the American Union exists for the purpose of solving; and of this great truth every American citizen is supposed to have some glimmering, however crude.

The question which was before the constitutional convention and has been before the American people at various times since is again arising. Can the pattern upon which it was modeled in 1789 be adapted to the needs of 1936?

There is, as yet, no very pronounced disposition to abandon the pattern outright or to alter it by amendment, although there have been suggestions to that end. The Democrats are reluctant to depart from the constitutional course and the Republicans insist upon holding to it but they are moving in opposite directions. The Democratic tendency is centripetal. The Republican tendency is centrifugal. This is the point of divergence between the two party philosophies, however obscurely they may be expressed. The tendency to "decentralize" outstanding social problems is beginning to appear among the Republicans. From their viewpoint relief, unemployment, the regulation of conditions of employment and of trade should be approached from "the outside in." If concert of action is needed, it can be supplied by state compacts. This would mean the rejuvenation of local and state government in accordance with the traditional pattern.

The Democratic tendency is to "centralize"—to work from the center outward, to use the federal authority to compel the states to conform to federal standards. This they hold to be necessary because state governments are impotent to deal with national difficulties, particularly those of a social nature. Only by the enforcement of a uniform rule or regulation can latter-day conditions be molded to national purpose.

Which may be right is a question that only time can answer. It involves the determination whether the form of American government, as it was originally fixed, is to prevail or whether the United States can solve its problems by the centralization of governmental authority without going the way of many other countries which have abandoned democracy for autocratic rule.

RELIGION AND MENTAL HEALTH

By MARY J. McCORMICK

THE LAST quarter of a century has witnessed a rapidly growing interest in the subject of mental health. This interest has become so widespread and its followers so enthusiastic that a new field for thought and action presents itself. This thought and action has found concrete expression, during recent years, through the National Committee for Mental Hygiene.

The committee, since its organization in 1909, has directed its program toward the preservation and improvement of mental health both in the individual and the community. Mental health in its positive form may be described as the successful integration, within the individual, of all the forces that make for personal and social effectiveness. It is measured in terms of the adjustment of the individual to his own human problems and to the society of which he is a member.

The beginning of this scientific approach to human problems is identified with the life story of Clifford Beers. In 1900, Mr. Beers suffered a mental breakdown and spent three years in public and private institutions for the insane. After his release, and with the memory of his experiences still vivid, he recounted the story of his illness in "A Mind that Found Itself." A year later he organized the National Committee for Mental Hygiene. The objectives of the new organization included programs for the conservation of mental health and the prevention of mental disorder. Immediate activities were, however, directed toward the improvement of the physical conditions that existed in institutions caring for the mentally ill. The work progressed rapidly from this curative phase and swung into a preventive development focused on mental disorder rather than mental disease. Out of this came the distinctly educational activities that characterize mental health programs today.

Much has been said about these educational programs and what they can accomplish. They have been planned to include every age group

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from pre-school to college levels. They have been extended to teachers, to parents, to interested individuals in varied professions and finally to the lay public. Today lay participation in mental hygiene activities constitutes one of the most important developments in the entire field. The general public has become "mental-health conscious." It is eagerly seeking direction and guidance. Too often, however, it questions not at all the source of that direction and that guidance.

Such progress gives encouragement and stimulation. It also gives challenge—challenge to Catholic groups to furnish the leadership and the direction that is so eagerly sought. This should, moreover, come from the sources of Catholic thought and action. Catholic thought recognizes that, regardless of the forms these programs take, there is always need for the formulation and interpretation of basic principles. Catholic action can meet this need through the intelligent explanation of Catholic philosophy and psychology.

This need for the interpretation of basic philosophies is inherent in the very concept of mental health itself. That concept is expressed in the effectiveness with which the individual meets complex life situations. It implies the integration and adjustment that is so essential to security. Security becomes, in turn, the basis of positive mental health.

From the scientific standpoint this security is described as the conviction, on the part of the individual, that he is a person of value to others and that he "belongs to" and is "accepted by" the social group of which he is a part. It is, moreover, an expression of the individual's acceptance of himself and of his ability to meet his own human problems. Organized work in mental hygiene offers many practical suggestions on these questions. It stresses the positive elements that lead to integration, adjustment and finally to security. It makes its teachings adaptable to the complexities of every-day living.

It is evident, however, that something must be added to integration and adjustment if the individual is to enjoy security in its widest sense. It is here that we must turn to basic philosophies for, in order to meet and dispose of the problems of every-day life, it is necessary to see these problems not as ends in themselves but as means to a higher end. Thought and action must become oriented in the recognition of God as the ultimate goal, in the acceptance of individual responsibility to Him, and in the consequent direction of life toward Him. Mental health can reach its fullness only when security finds its origin in direction. It is this direction that can be supplied through the adaptation of Catholic teaching to the problems of every-day living. It is this interpretation that needs to be stressed in the mental health programs of the future.

These are some of the reasons that make Catholic participation in mental hygiene programs not only desirable but obligatory. Catholic teaching has so much to offer, yet the Gospel story of the buried talents describes all too well past activities.

It is easy to censor the false philosophies that are gaining ground today. It is easy to point out the shallowness of much of the literature that fills libraries and bookshops. There is smugness in being scornful of the popular lecturer who, like the medicine man of another day, sells his "cure-all" to an amazed audience. It is difficult, perhaps, to admit that criticism and denunciation and smugness are childish reactions. They are satisfying, in a childish way, to the one who indulges in them. To others they speak plainly of defense and evasion.

The truly Catholic reaction to present mental hygiene work needs to be critical but constructive in that criticism. It needs to result in action. It demands that the problem be faced squarely and that an intelligent solution be offered.

There are many positive forms that this solution can take. It can be focused on an intelligent explanation of Catholic principles and the development of a Catholic literature on mental hygiene. The dearth of literature presents, in itself, an acute problem. Those who are interested in the field, either from a popular or a scientific standpoint, must look to sources outside of Catholic teaching for information and direction. Practical treatment of Catholic principles and the interpretation of these principles in terms of every-day life would do much to counteract the cheap publications that are so widely circulated.

The situation is much the same in regard to the popular lecturers who are gaining large audiences and ardent disciples. It is futile to expect the public to turn a deaf ear to the programs that are available unless others are offered in their place. There is justification for condemning such programs only when Catholic lecturers are placed on the platform to offer audiences sound teachings and true interpretations.

The problem can also be attacked through the field of education. There can be incorporated into academic programs courses that will give to our college students an understanding of the positive concept of mental health. Dynamic psychology which treats of mental processes and problems needs to be understood as the application of the principles set forth in rational psychology and ethics. There needs to be a recognition of the fact that the fields of philosophy and psychology, in this application to life situations, offer the true foundation for security. There is need for accepting the principles of positive mental health as these were formulated and lived by the greatest mental hygienist of all time—the Teacher Who gave us the Sermon on the Mount.

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SOME MODERN HOMES

By HARRY B. RAUTH

HAS THE Catholic family been adversely affected by modern social confusion? The decline in the economic status of the family unit had brought a concomitant regression in the social and moral aspects of the home in many cases, yet there are signs too that it has brought out in our people qualities wholly unsuspected. Mere lack of creature comforts has not always had an unfortunate effect; nor has the sweeping assertion from our too numerous "barber-shop" economists been proved universally true, that "no one really raises children any more; and people can't be bothered having a home nowadays." Yet many of us, seeing the neighborhood gang of boys and girls clustered nightly about the corner drug-store, and assured by our social statisticians that home-owning, home-living families are actually numerically fewer, have grown discouraged and, failing to see the sound trees amid the storm-wracked forest, have formed only partially correct conclusions.

Amid the accumulation of data acquired when investigating a psychological aspect of the social development of children undertaken by the Center for Research in Child Development of the Catholic University of America, a number of facts were noted that seemed to allow a light of encouragement to break through our modern doubts of family integrity. The study was not a social one primarily, being purely scientific in nature, and not until our psychological findings were sorted out of the vast pile of material did this factor, irrelevant to the main purpose, come to attention. Many repeated visits, over long periods of time, to Catholic families of every conceivable social and economic level had brought the investigators nothing but cordial receptions and willing cooperation, so that the constantly growing number of plus signs in the space where family integrity was noted on the filing-card seemed definitely to negate that pessimistic attitude with which we are familiar, definitely to deny such statements as: "Nobody is interested in making good homes any more; the poor people are unable to; the middle-class parents want to run around too much; and the rich just won't be bothered. . . . The American people don't want to have homes and children and responsibilities, and children aren't getting a proper upbringing any more. . . . They just run wild nowadays—look at that gang on the corner."

Here are some of the case histories, stripped of their more scientific data, and selected purely as illustrative of various social and economic levels—not as being our best families, but only typical ones. Throughout the investigation no method of selection of cases was practised, and not one of the numerous homes visited was in any way known to the workers prior to ringing the individual door-bell.

The following sample might very well fulfil our requirements for a modern ideal home. A house of well-groomed exterior indicative of obvious financial ease was thrown open to us in hearty welcome by a mother both lovely and cultured. We were conducted into a beautiful living-room where the father, sprawled upon the floor assisting his five-year-old's desperate attempts to keep a freshly lighted open fire alive amid gales of laughter from five other young ones, waved us a cheery greeting and apology for his social remissness.

Frank inquiry gave us a picture of how a well-trained man of large income and a highly educated woman were making for their children as splendid a home as could be desired. Here was a disciplinary system based upon modern findings, consistently followed, that worked perfectly. With the aid of ample monetary resources there had been created a club-room and gymnasium for the boys and an elaborate play-room for the little girls. The father, interested in work with tools and machines, was teaching an eager group of lads to be good craftsmen, skilful, careful and precise in the planning and execution of model airplanes, ships, household furniture, and what not. The mother, a capable musician herself, was instilling in the entire family a deep affection for worthy music; and an extensive library had broadened and strengthened child minds that our objective tests found to be of a very high standard indeed. Here then are modern, even ultra-modern young parents who, having the means for any type of personal recreation, did not even consider as entertainment anything that could not be shared with and enriched by their youngsters.

An exceptional case perhaps, and perhaps only proving the rule that the rich just won't be bothered. But we came to know a number of homes that equaled or surpassed this one, until it began to look as though it were necessary to reverse the rule, since the exceptions that were thought to prove it were in greater evidence than the cases upon which it was based.

Several evenings later, a random choice from the list of addresses brought the investigators to a home of different character, one of the great middle-class. The mother was so far in keeping

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with modern conditions of neglect as to be "out." However, with her two eldest sons she was making a Novena of Grace, leaving the father crooning a raucous lullaby to four little girls who had been tucked away at the regular early hour.

This home lacked many of the desirable features of the previous case. Here was a father comfortably situated so long as economic conditions remained *in statu quo,* but obviously none too secure; and under stress of circumstances he was often separated from his children. A study of these neglected children, however, gave an insight into what was without doubt a satisfactory home life. Obedient, cheerful, and punctilious in the discharge of their school and home tasks, they gave evidence of good adjustment to circumstances, their comparative lack of parental guidance seeming to have toughened their resistance to external, detrimental influences. Typical of the middle-class unit, these gave a distinctly encouraging impression and left to the economically distressed the burden of proving the lament.

In the progress of our study we had occasion to meet and observe the home life of quite a few families whose economic circumstances could by no means be called satisfactory, yet these families have held closely together, seeming by their very troubles to have drawn into a closer bond of mutual confidence and affection. Here is a typical example. Our investigation carried us into the home of Case No. 10, and our first impression was decidedly unfavorable. At a glance the furnishings matched the exterior of the house, that is in being very much run-down and sadly in need of repair and refinishing. Yet our work with the boys revealed them as cheerful, polite, alert youngsters, with good play interests, very high intelligence quotients, and a perfectly adequate adjustment to their school and civic life. The mother and father were amiable people, obviously more highly cultured than their present surroundings would indicate, affectionate yet not overindulgent toward their seven young ones.

Our pressing them for further information elicited the following data. The father was a graduate in architecture from one of our best universities and prior to the general economic collapse of the country had been doing very well in combining his architectural planning with construction contracting. Their home then, as they wistfully assured us, was "really worth living in"; but, of course, with the decline of his fortunes came the neglect of external embellishment. What was noteworthy, however, is that this neglect by no means extended to the fundamentals of the home life. The boys were taken into the parent's confidence, and soon understood that now was the time for making sacrifices. Their mother told us, with tears in her eyes, that even the littlest ones had not only cooperated but even voluntarily made for themselves little duties that were not strictly necessary, helping with all their might, and seeming to realize the essentials of the problem. Now that the father's business has been steadily improving they have lost none of the better qualities nurtured in the hard times, and the whole family is reaping the benefits of their lesson.

This example might easily be duplicated many, many times. There was the K—— family. The father who had been making a very good income in a fairly responsible position had died suddenly in 1931, leaving behind him but little provision in money as the surplus of his income had been steadily applied to the purchase of their dwelling, which only shortly before his death had become their sole property. Faced with the difficult problem of finding some means of sustaining her children, the distracted mother found aid from an unexpected quarter. Her son and daughter, both in the senior year of high school, had come stanchly to her side in the struggle, with jobs already secured and a firm determination to devote all their energies to keeping the family together. They and their little brothers and sisters wanted to live with their mother and with each other, in their own home. So they had gone to work, dropping their play life and refusing to see anything heroic in thus sacrificing their own pleasures and schooling. When questioned they admitted that they should "have liked to keep on in school, but they were studying every night at home so they would not lose everything; and then, the little ones just wouldn't be happy unless they lived with mother." Both of these splendid citizens, like all of their six brothers and sisters, possessed high intelligence and adequate social adjustment. And these were "poor people."

The foregoing has not been presented in a spirit of blind denial of bald facts. Our modern situation is a truly grave one; statistical tables that point unmistakably to widespread decline in national virtue and family solidarity, are not a pleasant vision; but it behooves us to remedy, not to criticize nor to stand aloof and vilify all and sundry. Lack of civic virtue in our neighbor down the street, like vice in all mankind, very often exists only in the eye of the critic. These brief "case studies," then, are offered as something of a reproof to the overcynical, who, with but casual insight, have condemned without discretion and have overlooked amid the general chaos of exaggerated modernity those who stand steadfast, holding to old and fine ideals and doing their duty to man out of sheer nobility of soul. These fathers and mothers have found a happiness, genuine and enduring, in just making a home. It cannot be emphasized too often that they are not a selected group, picked out for conspicuous integrity. They are but samples, a cross-section as it were, of a large element of our country's people.

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MARK TWAIN'S READING

By CYRIL CLEMENS

TO KNOW what books an author enjoys reading is always exceedingly illuminating. Many of us have wished we knew what books Shakespeare was fond of, or Dante, or Homer. Since all this is patently impossible, we can at least put on record what were the favorite books of the important authors of our age and generation. That a great author must have read many fine books we know from his splendid style, and clear outlook upon life. No better man can be discussed than Mark Twain whose centenary was celebrated last year.

Samuel Clemens was raised in the frontier town of Hannibal where books were comparatively scarce. Being obliged to leave school at the age of twelve, he did not have a chance to acquire any formal education. In those days news was scarce and the papers had to copy out a whole book in instalments to take the place of fresher news. This is the way many novels were gone through, such as "Ivanhoe," "The Last of the Mohicans," and "Pickwick Papers."

The book that had the most influence upon Twain's career was the Bible. He once told a friend that he had read the Bible through before he was fifteen. His writings show that he was thoroughly familiar with the Book of Books. Professor Henry Pochman discovered no less than 124 allusions to the Bible in Mark Twain's works, more by far than to any other author—if we may refer to the Bible as though it were the work of a single author.

During Mark Twain's boyhood Hannibal had a population of about 500. It was the most important town on the Mississippi between St. Louis and Keokuk, and noted for the energy of its citizenry. To give an idea of what its people read, during Sam's boyhood there was a sale of books at which the following authors were represented: Jane Austen, Bulwer, Marryat, and Dickens's inimitable "Pickwick Papers." In her book, "Mark Twain, Son of Missouri," Miss M. M. Brashear has brought out the fact that the Western pioneers were heavily indebted to the eighteenth century and knew its literature. The similarity is reflected in Clemens's early writings. Jim Smiley in the first story that brought the humorist renown is much like Will Honeycomb of *Spectator* fame. Jim Smiley resembles a *Spectator* rarity whom the fates cast high and dry upon the coast of America. Clemens was ever a man to utilize his own experiences in his books. He once said that if Byron, if any man, draws fifty characters, they are all himself—fifty shades, fifty moods, of his own character.

Certain passages would seem to indicate that Mark Twain knew Humphrey Clinker. While still a lad he read Walpole's letters and Goldsmith's "Citizen of the World," and had a strong love for "Don Quixote." In his tolerance for human frailty, in his robust realism and, more than anything else, in his rare and mellowed humor, Clemens resembles Cervantes. The files of the early papers that Clemens worked for, show that the following authors were frequently quoted: Thomas Middleton, Samuel Johnson, Gray, Pope, Cowper, Macauley, Byron, Franklin, Hawthorne, Poe. In one of the chapters of "Life on the Mississippi" we are given the names of books that were to be found on the parlor center-table of almost any home of the Mississippi valley: "'Martin Farquhar Tupper,' much penciled; also, 'Friendship's Offering' and 'Affection's Wreath,' with their sappy inanities illustrated in die-away mezzotints; also 'Ossian'; 'Alonzo and Melissa'; maybe 'Ivanhoe'; also Album, 'full of original poetry,' of the 'Thou hast-wounded the spirit that loved thee' breed; two or three goody-goody works, 'Shepherd of Salisbury Plain,' etc.; current number of the chaste and innocuous Godey's 'Lady's Book.' . . ."

Clemens's knowledge of Cervantes and Goldsmith and Tom Hood may have dated from an early acquaintance with his pilot friend, George Ealer, who had a keen admiration for Shakespeare, for the humorist once said. "When a man has a passion for Shakespeare, it goes without saying that he keeps company with other standard authors."

So much for the reading of the boy and youth. While out West as a miner and lecturer and during his "Innocents Abroad" trip to Europe, Mark Twain was much too busy for other people's books. After he had settled down in Hartford in 1871, however, he did begin to read again. William Dean Howells interested his friend Clemens in the work of the Russians, Turgenef, Tolstoi and, later on, Gorky. When the last-mentioned came to America in 1906 to raise money for the Russian Revolution Clemens gladly consented to be on the receiving committee. Everything progressed well, and a tremendous dinner had been arranged, when it leaked out that Gorky was traveling with a woman not his wife. The American public dropped him like a hot brick and he was turned away from every hotel at which he attempted to stay.

Being in a philosophic mood at the time, the Gorky affair caused Clemens to reflect that laws can be evaded and punishment escaped, but a custom openly transgressed brings certain punishment. The penalty may be unfair, illogical and unrighteous, but it will be inflicted just the same. Every traveler should find out the custom of the countries he visits and then adhere to them as closely as humanly possible: "Gorky might as well have attempted to travel in America in his shirt tails."

The author that gave most satisfaction to these maturer years was Robert Browning. Clemens's interest in the poetry of Browning was aroused when the two men met in 1871, on his first visit to London. The poet's personality made a profound impression upon the American who during the winter of 1886 and 1887 was engrossed in the magic of such pieces as "With Bernard de Mandeville," "Danieli Bartoli" and "Christopher Smart." He formed a Browning Club among his friends and those attending never forgot the marvelously clear interpretation he gave in reading the poems aloud. His hearers would have been surprised to have known

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that before giving a recitation the author of "Huckleberry Finn" went over each poem line by line, extracting all the meaning of the poet just as one attacks a walnut with a nut-pick. In his copy of Browning Clemens indicated with a pencil every shade of emphasis so that the poem could be read as though he himself were the author. Relishing the toil that was required to get at the meaning of the poet, the humorist remarked that his glimpses and confusions as he read Browning reminded him of looking through a telescope—the small sort that must be used with one's foot. A great deal of labor and drudgery is attached to the process, but when one has trained it upon a beautiful planet, the observer feels that his pains are amply rewarded.

At the time that Clemens formed his Browning group there was a craze in many parts of America for the works of George Meredith. The Browning enthusiast could never see his merits but Mrs. Clemens formed a Meredith Group, perhaps to keep her husband from getting the better of her. Mrs. Clemens insisted upon reading aloud "Diana of the Crossways" to the family. Clemens would remark from time to time that they heard so much about Diana whom the author is constantly praising to the skies, but "she never seems to say a brilliant thing or do anything worth remembering." And then the humorist would challenge his wife to quote one really clever thing that Diana had ever said.

Another book read with ever increasing pleasure was Carlyle's "French Revolution." Clemens who had also met Carlyle in London at the same time that he had met Browning, once remarked that when he finished the French Revolution for the first time he was a Girondist and every reading thereafter he had a different outlook: being changed himself each time by his environment and the other books he had read in the interval. After going through the history for about the twentieth time he wrote to William Dean Howells that he had become a Sansculotte in his sympathies—"not a spineless jelly fish sort of Sansculotte but a Marat." Realizing that Carlyle taught no such doctrine, he felt certain the change was in him.

About the Bible Clemens felt the same way. He read it, as we have seen, straight through before he was fifteen. When he did the same thing at the age of fifty it did not seem the same book. Clemens was given to illustrating his point that a man's outlook never remains the same by instancing the return of an old man to the home of his childhood. The house has undergone practically no physical change but how different it all seems to him! Why? For the simple reason he has changed so much himself.

Close to like comes dislike. Mark Twain had a violent distaste for Jane Austen. He said that when he read Jane Austen he felt like a barkeeper who was entering the kingdom of heaven. In short, he felt out of place: "Every library is good even though it contains but two other books, provided only it has none by Jane Austen."

Another author that Clemens had a strong dislike for was Fenimore Cooper, whom he accused of not basing his stories sufficiently on observation, although conveying an air of great realism. A romance has every right to take liberties but when realism is implied, there exists an obligation to follow facts more closely. In the famous essay, "Cooper's Literary Offenses," exception is taken to Cooper's blatant artificialities and his slovenly English that is found in "The Leather Stocking Tales." The humorist dubbed the tales "The Bent Twig Series," declaring that whenever the author wanted anything to happen he had one of the characters give the alarm by stepping on a twig that cracked loudly.

A novelist that especially pleased Clemens was George Eliot. He never tired of reading "Romola." The degeneration of Tito by slow degrees exerted a spell upon him. He would always point out that at first the boy did nothing very wrong, but instead of taking the best, he always followed the easiest, way. This ultimately led to his downfall.

Still another author that gave rare delight was W. W. Jacobs, the celebrated English humorist. Clemens always kept one of Jacobs's volumes by his bedside. When the Englishman sent a copy of "Salthaven," Clemens replied that it looked most delightful, and that he would put it close to "Dialstone Lane," which he considered held the supremacy over "all purely humorous books in the English language."

Rudyard Kipling was, of course, a favorite. When the yet unknown author of "On the Road to Mandalay" crossed the American continent in 1889, he stopped off to visit Elmira where Clemens was summering. That chat of an hour gave Kipling inspiration for a lifetime:

"I have seen Mark Twain this golden morning, have shaken his hand, smoked a cigar—no, two cigars—with him, and talked with him for more than two hours. Understand clearly that I do not despise you; indeed, I don't. I am only very sorry for you, from the Viceroy downward."

Words and a Gift

Once I thought you fairer than any lady,
  Living or dead; than fabled queens of old
More lovely gracious, though they walked in beauty
  Which still casts splendor on the realms of gold.

And those irradiant women, warm and breathing,
  Who draw our modern eyes in wondering view,
Were fair to look on only as reflecting
  Those high incomparable traits whose sum is you.

So once I thought, in love's impassioned dawning,
  Naming you Honor, Beauty, Rapture, Awe;
Now in love's fullness, far beyond all seeming,
  Now, now I know what then I dimly saw!

Where are the words to tell your bright enchantment?
  What is the gift, worthy of you, to send?
All I can tell is joy without beginning;
  All I can give is love that has no end.

JOHN BUNKER.

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Seven Days' Survey

The Church.—The Right Reverend Monsignor William J. Kerby, professor of sociology at the Catholic University of America, on whose faculty he had served continuously since 1897, organizer of the National Conference of Catholic Charities, a founder of the National Catholic School of Social Service, chaplain of Trinity College and editor of the *Ecclesiastical Review,* died on July 27 at the age of sixty-six years. He was a native of Lawlor, Iowa. He is deeply mourned and his exemplary priestly life and many accomplishments are widely appreciated. * * * Some 6,000 delegates were expected this week at the National Conference of Catholic Charities convention in Seattle. Twenty archbishops and bishops were to assist at the pontifical Mass in St. James Cathedral opening the convention. * * * On the invitation of the Most Reverend Maurice F. McAuliffe, Bishop of Hartford, the Catholic Total Abstinence Union of America will hold its 65th annual convention in Hartford, August 11 to 12. The Reverend Daniel S. Coonahan, rector of St. Callistus's Church in Philadelphia, is president of the union. * * * The Most Reverend James Edward Walsh, of Cumberland, Maryland, Vicar Apostolic of Kongmoon, South China, was elected Superior General of the Catholic Foreign Mission Society of America, at Maryknoll, New York. He succeeds the late Bishop James Anthony Walsh, founder and first Superior General of the Society, to whom he is not related. Bishop James Edward Walsh was the third student to be ordained at Maryknoll and he was a member of the first group of American priests to enter the Far Eastern mission field where he has labored for eighteen years. * * * A joint pastoral has been issued by the Bavarian Catholic bishops protesting a decree of the Bavarian government banning nuns as school teachers. Beginning in October, the substitution of lay teachers for the more than 600 teaching religious has been planned by the government to be completed within three years, although for more than 1,000 years Sisters have been educating practically all the girls and young women of Bavaria. * * * The Most Reverend Bede Hess, O. M. C., Minister General of the Friars Minor Conventual, will preside at the Franciscan Third Order Congress, October 6 to 8, in Louisville, Kentucky.

The Nation.—The week's reports made the drought picture appear less dark. It apparently cannot be compared with the 1934 drought, largely because there is enough hay for forage and corn for hogs. The corn is expensive, but the price of hogs is high enough to pay for it. The South will apparently have an unusually prosperous year. So far this year the domestic consumption of cotton has run 1,000,000 bales ahead of last year, and during the last nine months 9,400,000 bales have been exported, against only 8,400,000 bales for the whole of 1935. The cash income for cotton growers is estimated at $877,000,000 for 1936, compared to $464,000,000 for 1932. * * * Father R. A. McGowan, assistant director of the Department of Social Action of the N.C.W.C., came out in favor of industrial unionism in contrast to craft unionism. He pointed out that Catholic teaching does not favor one over the other, but "it seems that if the industries which are predominantly semi-skilled or unskilled in their working force do not organize by industries, they will not organize at all. . . . Industrial unionism is more open to the full program of Catholic social teaching." * * * Anti-New Deal Democrats, led by James A. Reed, Bainbridge Colby and Joseph B. Ely, called a conference for August 7 to discuss their line in the campaign. Republican managers expected the bloc to come out for Landon, and predicted a bolt of 1,500,000 regular Democratic voters. * * * Governor Landon's acceptance speech of July 23 met with approval by Republicans and severe condemnation by Democrats. The paragraph concerning labor was settled upon as the clearest statement to use in the campaign, union leaders claiming it pointed clearly to company unionism which they deplore. * * * The United States army has been increased 28,000 in a year. By next July the regular army is to have 165,000 men and 14,000 officers compared with the previous figures of 118,750 men and 12,000 officers. This will bring the regular man-strength to seventeenth in the world, about equal with Portugal's. The National Guard is being increased 5,000 to 195,000. * * * A unique strike was called in Paterson, New Jersey, by about 200 small silk mills operating 4,000 looms. They are striking against the large brokers who furnish the raw silk for the looms and the orders for the cloth, and against the landlords and machine owners to whom they are all in debt.

The Wide World.—The remaining Locarno nations, Great Britain, France and Belgium, met in conference and issued a careful communiqué proposing that they and Germany and Italy meet to arrange a substitute for the Locarno pact which guaranteed the western European status quo, and perhaps "other matters affecting European peace." The "other matters" presumably concern Germany's eastern boundaries and neighbors, a problem which England feels far less strongly about than France. It is believed that if Premier Blum should let down the Little Entente and Russia, his popular front government would fall. * * * The British ended their pacts with Turkey and Jugoslavia made in the heat of the Ethiopian crisis, thus clearing the slate with Italy in preparation for the Locarno conference. * * * Germany was entertaining famous visitors in expected style. With enthusiasm for the Olympics exerting strong pressure on boys to enter athletics, the sports dictator decreed that no boy under fourteen may undertake activities with any athletic club—have access to equipment and space—unless the sports are mixed with the politics of the "Nazi Young People." The Lindberghs were examining with great attendant pub-

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licity the Reich's air industry. Colonel Lindbergh mixed his scientific and rehabilitation work with a strong pacifistic speech. * * * The Soviet Union announced a severe reduction in imports, designed to build up the nation's gold supply and to stimulate domestic production. The move was taken "in the face of increasing war danger and because of the necessity of preparing the country for defense." * * * Rome announced that 1,000 Ethiopians had been killed when they attempted to cut the Addis Ababa-Dessye line of communication. Pacification of the country is not complete. * * * Edward VIII went to Vimy Ridge to dedicate the Canadian National Memorial to the 60,000 soldiers there killed. It was his own dominion, as France has given the land to Canada in perpetuity. Elaborate protection given the French officials at the ceremony emphasized the continuing upset condition of France. King Edward's projected vacation on the Riviera was canceled because of the Spanish civil war.

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Spain.—Military news from Spain did not permit, at press time, any prediction on the outcome of the revolutionary war. There were even fewer dispatches concerning the political import of the struggle. In government territory the workers' militia was sharing or taking over defense and administration. Leaders of the Socialist, Communist and Syndicalist parties were governing many affairs on their own authority, independent of the republican state. Real estate in many districts was being handled by workers' groups as they saw fit, numerous places being seized from individual owners. The farm laborers' union in several provinces was attempting to run estates of owners who had disappeared. Brief reports indicated that the central government and the autonomous government of Catalonia were assuming control of certain essential industries. The popular front government continued to include non-Marxist liberals as well as all degrees of Socialists and various other Left groups. Certain wealthy people and nobles were contributing property and money to the government. On July 28, the government announced that Article XXVI of the Constitution of 1931, providing for the nationalization of all property of religious orders, hitherto a dead letter, was to be enforced within five days. No statement by the Accion Popular, the political party formed by Catholics, was published in America. Gil Robles, parliamentary leader of the party, was in Biarritz when the revolution broke, and went from there to Portugal without making any statement whatsoever. The property of the party in Madrid was seized and the party evidently dissolved, at least one of its deputies being killed in his home. The rebels claimed to be military republicans, obviously of the "disciplined" or Fascist type. They were reported to be using churches as strongholds and priests were said to be bolstering their lines north of Madrid, where many recruits wore religious insignias. In large sections of the government territory, amidst virtual anarchy, churches were burned ruthlessly and atrocities against religion and religious multiplied. *Osservatore Romano* was quoted as proclaiming its neutrality in the social war but as vigorously condemning atrocities: "If men continue to look on the world's affairs merely as a matter of politics, of reaction or liberty, of authority or democracy, of governments and parties, humanity's enemies will continue their march and at the first milestone humanity will have ceased to exist."

Non-Catholic Religious Activities.—The Bialystoker Bikur Cholim of Brooklyn, New York, has instituted the first Talmudic Court of Arbitration in this country. The proper procedure in contractual and ethical relationships, according to the precepts of the old Jewish prophets, will be decided for co-religionists by Hebraic students. Months of discussion and debate have anticipated the problems and possibilities of the court and it has the approval of numerous officials and jurists of the Jewish faith. * * * At Lutherland-in-the-Poconos, Dr. Walter A. Maier, dean of the summer conference there and professor of Old Testament Interpretation at Concordia Seminary, St. Louis, compared effects of the $700,000,000 which, he said, was annually spent by American industries for advertising with what was done on the sum less than half this amount which all the churches of the United States had annually for all their activities. * * * "Good old Dutch Burghers," members of the Reformed Protestant Dutch Church, now the Reformed Church in America, were the group that first brought religious liberty to the shores of the United States, the Reverend James E. Kelly, pastor of St. Theresa's Catholic Church, in Albany, New York, declared in a sermon on the celebration marking the 250th anniversary of Albany as a city. "Never in Albany has been witnessed any outstanding example of intolerance or religious bigotry," said Father Kelly. * * * The *Christian Advocate,* national organ of the Methodist Episcopal Church, announces a contest to secure one-act plays "on the subject of individual abstinence and social control of liquor." * * * A nation-wide celebration by Mormons of their pioneers' entry into the Salt Lake Valley in 1847, in pursuit of their religious freedom, was concluded by a pageant near the hillside spot where Joseph Smith related he discovered the Golden Plates of the Book of Mormon. * * * "The newspaper is failing conspicuously to present the spiritual aspect of life in proportion to other activities, but everywhere editors are trying to correct this fault," said Byron J. Lewis, editorial director of two Gannett dailies.

The Music of Prayer.—The Pius X School of Liturgical Music, under the direction of Mother Stevens, will open the Music Festival of the Columbia University Summer Session at McMillin Academic Theatre on August 4. For the first time at a public recital, the young women's choir will be assisted by the Men's Schola of the Pius X School Summer Session, which is composed of thirty priests, seminarians, organists and choir masters from many different parts of the country. Father Casimir Milloy, O.S.B., will conduct. Two ancient polyphonic motets never before sung in this country will be chanted. The first is a polyphonic four-part setting of the seventy-sixth Psalm, written by the Polish composer Nikolai Gomolka in the sixteenth century. Research by Mrs.

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E. L. Voynich of the Pius X School faculty in the New York Public Library led to the discovery of the settings by Gomolka, which have been practically lost for many years because of the country's political difficulties. The choir will sing, also for the first time in this country, a motet, "O Jesu Christe," by Jacobus van Berchen of the Netherlands School, written about 1520. This was found by Mrs. Voynich in a small set of sixteenth century part-books, with each voice in a separate volume. The four parts were assembled into one score in modern clefs for the Pius X singers. The rest of the program will consist of twelve Gregorian chants, one from a Nativity play of the thirteenth century, and the others from liturgical services of the Church. Among the composers of these are Palestrina, Victoria, William Byrd, Joaquin Des Pres, Antonio Lotti and Robert Whyte. "The composers of the chant," said Mother Stevens, "are for the most part unknown, like the builders of the great cathedrals."

Father Wynne.—On July 30, the Reverend John J. Wynne completed sixty years as a member of the Society of Jesus. He was born in New York City in 1859, entered the Society in 1876 and was ordained a priest in 1890. Father Wynne spent forty-five years editing various publications, including the *Messenger of the Sacred Heart, Catholic Mind, Anno Domini* and "The Catholic Dictionary." He was one of the founders of *America* and its first editor. He was also the projector and an editor of "The Catholic Encyclopedia," with Dr. Herbermann, Bishop Shahan, Monsignor Pace and Conde B. Pallen, and is now issuing the revised and enlarged edition. After his ordination, Father Wynne spent seventeen years as assistant director and director of the Apostleship of Prayer, and in promoting devotion to the Sacred Heart of Jesus. For a number of years he was director of the Shrine of Our Lady of Martyrs at Auriesville, New York, and he spent many years working for the canonization of the Jesuit martyrs, Jogues, Brébeuf and their six companions. He now spends much time promoting the cause of the Indian maiden, Kateri Tekakwitha, who appears destined to become the first native-born North American to be declared a saint. Governor Lehman recently appointed Father Wynne to the commission which is selecting a site for a monument to Saint Isaac Jogues, for which the State of New York has appropriated $5,000.

Electric Power.—President Roosevelt ended his vacation on shores overlooking the half-finished Passamaquoddy tidal power experiment. Work on Quoddy will stop on August 15 when the $7,000,000 appropriated for it gives out, Congress having refused to assign additional funds. The President, however, indicated that he looks forward to its eventual completion and to further elaborate power development along our northern border. During his trip to Quebec, where he was to meet Lord Tweedsmuir, Governor General of Canada, and Prime Minister King, he planned to propose a cooperative hydro-electric program with Canada, providing for exchange of duty-free power between the two countries. Industry has been demanding from 10 to 15 percent more electric power every year and methods of transmission have improved greatly, so that cheap sources far away from present industrial neighborhoods are considered definitely feasible. Discussions of the St. Lawrence waterway, based on the treaty which was turned down by the Senate several years ago, and of the Fundy tides will be pursued. Meanwhile the two completed dams and the $1,500,000 model town of Quoddy City are derelicts off the extreme eastern coast of Maine.

* * * *

New Federal Court.—After three years of study, some of the American Bar Association's leading attorneys, as a special committee, have recommended establishment of a federal administrative court. The court would rule upon cases now dealt with arbitrarily by federal agencies under delegation of powers by Congress to the executive branches. The plan is intended to remedy what is described as a chaotic condition created by 1,300 instances of such delegation by Congress of the right to make decisions on certain semi-judicial cases. The Sankey committee report to the English Parliament on similar matters is said to be a precedent in the present instance. Besides England, Germany and Spain have taken steps toward setting up uniform procedure for cases arising through differences of interpretation of administrative law. The American Bar Association, sponsors of the court in this country, believe that it would not only eliminate overlapping of agencies charged with making decisions and the confusion caused by lack of uniformity, but also it would prevent lobbying before administrative agencies for special favors securable by star-chamber interpretations, and it would decentralize bureaucratic control from Washington and reduce administrative costs due to litigations and consequent delays. Members of the court would be lawyers appointed by the President, confirmed by the Senate and holding their offices during good behavior. The United States Supreme Court, or the United States Court of Appeals, it is proposed, would have the right to review decisions.

Civil Service in the Post Office.—President Roosevelt issued an executive order placing the 13,730 first, second and third class postmasters under the civil service. The day before Congress adjourned, a bill which would make permanent the provisions of this order failed by seven votes to get the two-thirds necessary for passage. Theoretically an order of this kind may be rescinded by any president; actually it would be an almost unthinkable political move. The order removes the most conspicuous seat of pure patronage from the federal service, a measure demanded by both parties and by all reformers. Traditionally, however, it does not secure simon-pure civil service. Retiring postmasters may be reappointed, and men from the ranks may be appointed to take their places upon passing a non-competitive examination prescribed by the Civil Service Commission. A residence qualification is carefully worked into the system. The age qualification is extremely high, sixty-seven years. Finally, veterans' preference, demanded by statute, which makes the veteran's position on the list by no means reflect his standing by merit, is made secure.

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Communications

A DEPLORABLE DECISION

Houston, Tex.

TO the Editor: Your recent editorial with reference to the decision of the United States Supreme Court in the New York minimum wage case (Morehead v. Tipaldo, June 1, 1936) indicates that certain matters involved in the decision are not well understood.

(1) In the first place, the Federal Supreme Court always accepts, as binding upon it, the construction placed upon a state law by the highest court of the state. This is as it should be, for the State Supreme Court should know more about the meaning of a state statute than any other court. The New York Court of Appeals, the highest court in that state, had said: "We find no material difference between the Act of Congress (involved in the former case of Adkins v. Children's Hospital, 261 U. S. 525) and this Act of the New York State Legislature."

(2) Consideration must be given to the manner in which questions are presented, and to the questions actually presented, to the Supreme Court. Obviously, that court should not decide hypothetical questions or questions not required for a proper decision of the particular case in hand, and to facilitate the conduct of its business it must have certain rules about the presentation of questions in cases submitted to it. Under the Constitution, that court does not and cannot give advisory decisions. It can only decide "controversies." From the following quotation, taken from the majority opinion, you will note that certain questions of major importance were not presented in this particular case:

"The Adkins case, unless distinguishable requires affirmance of the judgment below. The petition for the writ (of certiorari) sought review (by the United States Supreme Court) upon the ground that this case is distinguishable from that one. No application has been made for reconsideration of the constitutional question there decided. The validity of the principles upon which that decision rests is not challenged. This court confines itself to the ground upon which the writ was asked or granted. . . . Here, the review granted was no broader than that sought by the petitioner. He . . . does not ask to be heard on the question whether the Adkins case should be overruled. He maintains that it may be distinguished on the ground that the statutes are vitally dissimilar."

And as shown above, that ground had been definitely decided against him by the New York Court of Appeals—the court of last resort on that question. Why, then, should the Federal Supreme Court be criticized for failing to pass on a question not presented to it or for failing to overrule the highest court of the state with respect to the construction of a state statute?

(3) Attention should also be directed to the broad reach of the New York statute and the narrow scope of the decision criticized. The court said: "The general statement in the New York Act . . . indicates legislative intention to reach nearly all private employers of women." It then went on to say that the right to make contracts is a part of the liberty protected by the Constitution; that the general rule in such matters is freedom of contract and restraint is the exception, and that legislative abridgment of that freedom can only be justified by the existence of exceptional circumstances. The decision makes it plain that the statute in question was not confined to occupations where work of long-continued duration is detrimental to health, and in the particular case decided, there was no claim that such an occupation was involved. The court also made a clear distinction between the power to regulate the hours of labor, for reasons of public health, and the regulation of wages, stating that this statute "applies to every occupation without regard to the kind of work."

(4) Nor did the court ignore the moral questions. It said: "The ethical right of every worker . . . to have a living wage may be conceded. The fallacy of the proposed method of attaining it is that it assumes that every employer is bound at all events to furnish it. The moral requirement implicit in every contract of employment, viz., that the amount to be paid and the service to be rendered shall bear to each other some relation of just equivalence, is completely ignored. The necessities of the employee are alone considered, and these arise outside of the employment and are as great in one occupation as in another."

(5) One other point seems worthy of mention. The Constitution protects "liberty." Religious liberty as well as the liberty to make contracts is protected by the same word and the same provision. We must not forget that if the court should give ground on liberty of contract, the same ground must be given on freedom of worship, and after a few such decisions, we might find a regulation of worship in this country approaching that enforced in other countries.

One criticism of this decision stated, in effect, that the court was "carving out a no-man's land," subject to regulation by neither state nor federal government. That is precisely what the framers of the Constitution, and of the first ten amendments, intended to do. They had a definite purpose of preserving to the citizen certain liberties which should be free from encroachment by any government. In these times when so many people shout about liberty and so few are actually concerned about it, the court which preserves it to the individual should be commended rather than criticized.

R. H. Kelley.

BOOKER T. WASHINGTON

Ames, Iowa.

TO the Editor: I am engaged in a study of Booker T. Washington as a speaker, one of thirty-seven studies on American Public Address being undertaken by the National Association of Teachers of Speech. I should greatly appreciate hearing from any of your readers who may have heard Booker T. Washington speak, particularly as to the speaker's delivery, the immediate impression of the speech on the audience, and the composition and special beliefs and attitudes of the audience.

I trust that you may find space to call this matter to the attention of your readers.

Karl R. Wallace.

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Books

The Light of the Middle Ages

The Story of Medicine in the Middle Ages, by David Riesman. New York: Paul B. Hoeber. $5.00.

DR. RIESMAN'S book is a striking example of the change that has come over the minds of the men of the twentieth century, who know anything about the subject, toward the Middle Ages. Less than a century ago, indeed scarcely more than a long generation ago, they used to be dismissed as the "dark ages" when for a thousand years men accomplished nothing worth while, so that scholars felt that they had to find some reason for the eclipse of intellectual interest. An occasional scholar like John Fiske or Professor Grandgent spoke of them as the "bright ages," and that characterization was spreading. A little more than a hundred years ago the word Gothic was dismissed in the first edition of the "Encyclopaedia Britannica" with three or four lines. Now practically every important city in the country has a Gothic church or cathedral, and is proud of it, and all our universities are building or rebuilding in educational Gothic.

The same sort of change has come over every aspect of our knowledge of the Middle Ages. The contrast between then and now is very striking. A generation ago our American medical curriculum consisted of two terms of four months each, ungraded, with the hope that students would get more out of the same course of lectures the second year than they did the first. Seven centuries before that the medical student was required to spend three years at logic, four years at medicine, a year of practise with a physician before he was allowed to practise for himself, and then a year of special training with a surgeon if he were to do surgery. What a gap there is between these two sets of medical education requirements with seven hundred years between them!

There is just as great a gap between the hospitals, the nursing and the surgery of the two periods. They were particularly insistent on preliminary education for medical training, and while it has been the custom to decry Scholasticism, all our American colleges just before and after the Revolution gave a course in Scholasticism which trained the minds of the men who gave us the Declaration of Independence and the Constitution of the United States. We have been amusingly self-complacent in the comparisons that we have made between the medical education of the nineteenth, and let us say, the thirteenth centuries. We have a large debt to pay to our colleagues of seven centuries ago.

With the enthusiasm which has been aroused for medieval studies, the next generation will find it very strange that we should have said so many things derogatory of the Middle Ages, when as a matter of fact in every department the medievalists were doing ever so much better work than was done in the latter half of the nineteenth century. There is a revolution in our estimation of the Middle Ages which has just begun.

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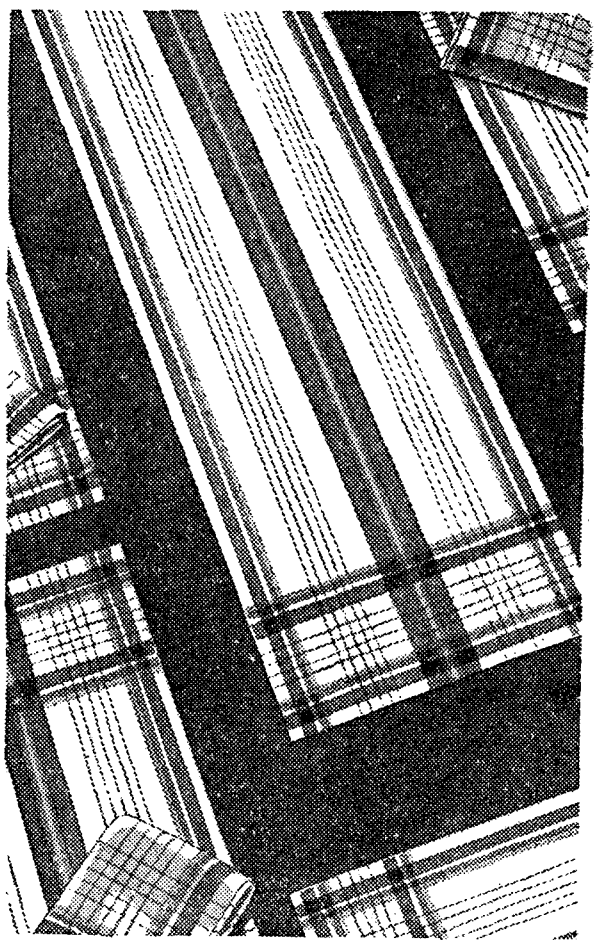

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"Pray for Us" (P. J. Kenedy and Sons. $1.00) is a collection of prayers for various occasions compiled by Very Reverend John J. Burke, C.S.P., S.T.D., from approved and private sources. "Calvary and the Mass," by Right Reverend Fulton J. Sheen, Ph.D., D.D., LL.D., Litt.D., is a Missal companion that compares the Seven Last Words with seven principal parts of the Mass (P. J. Kenedy and Sons. $1.00). "The Living Source," by Paul Bussard (Sheed and Ward. $.75) contains twenty-one brief and informal prie-dieu papers. "The Life of Mother Saint Urban of the Congregation of the Sisters of Bon Secours of Paris, by Reverend Thomas David Williams (John Murphy Company. $2.00), is the edifying life story of Catherine Tierney, born in Ireland, 1857, and died in Washington, 1933. "A Saint of Today, Teresian Pastels," by Joseph J. Daley, S.J., is a series of thirty-one studies of the Little Flower's life and virtues written to induce admiration, invocation and imitation (Devin-Adair Company. $2.00).

"Sacred Music and the Catholic Church," by Reverend George V. Predmore (McLoughlin and Reilly Company) is an enlarged revision of an early manual that asks and answers 431 questions dealing with church music and seems to be a mine of authoritative information. "The Church Edifice and Its Appointments," by Reverend Harold E. Collins, Ph.D. (Dolphin Press. $1.50), is a working summary of the laws governing the building, dedication and furnishings of a Catholic church and it is recommended to bishops, pastors, architects, contractors.

"Savages and Saints," by Mrs. Fremont Older (E. P. Dutton and Company. $2.50), is "a notable novel" of a priest's fall from grace and his later struggles and victory in a ruined mission on the Mexican border. Sound Christian instinct is disedified at such recitals.

Nor can I recommend any of the following books. They are reverent and full of religious aspiration. They arouse a Catholic's sympathy for their authors. They may possibly do some good within the denominations they address. But it requires no special knowledge of the fields they traverse to note that they abound in half-truths and falsehoods, historical, theological, philosophical and scriptural, which for lack of space cannot be detailed here. "The Essence of Spiritual Religion," by D. Elton Trueblood, Ph.D. (Harper and Brothers. $2.50), claims to "set forth the Quaker faith" and to recognize "the values inherent in the Catholic position." "The Return to Religion," by Henry C. Link, Ph.D. (The Macmillan Company. $1.75), a former agnostic, attempts to synthesize "the conflicting aspects of modern life" by the "development of personality through the certainties of religion rather than the expediencies of reason." "The Prophets of Israel," by Edith Hamilton (W. W. Norton and Company. $2.50), "brings these ancient Hebrews to life . . . interpreting their significance for us today." "Saint Paul, the Man and the Teacher," by C. A. Anderson Scott, D.D. (Cambridge University Press. $2.00), selects and prints in the text of the Revised Version what "can be learnt of Saint Paul . . . from the Acts and

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the Epistles" along with a "study of the man, his life and his teaching." "The Great Galilean Returns," by Henry Kendall Booth (Charles Scribner's Sons. $2.00), "explains the thrilling rediscovery of the Great Galilean . . . and recognizes that "Christianity today must preach a social gospel." "The Fool Hath Said," by Beverly Nichols (Doubleday, Doran. $2.00), is "a book about Christ and the world we live in, about Christ and the man and woman of today" . . . It is a passionate argument for Christianity." "The Testimony of the Soul," by Rufus Jones, Litt.D., D.D., LL.D. (The Macmillan Company. $2.00), "looks for the origin and nature of religion in the depth-life of the human soul. It meets the challenge of the tendency to secularize society and to treat man as a biological specimen."

JOHN K. SHARP.

The Fallacy of Imperialism

A Place in the Sun, by Grover Clark. New York: The Macmillan Company. $2.50.

TRADITIONAL arguments are still used to defend the colonial aspirations of the day—the need of national outlets for surplus population, of sources of raw materials and of markets for finished products. Available colonial statistics have convinced Grover Clark that these contentions are not borne out by the actual facts and figures, which he has tabulated in another volume, "The Balance Sheets of Imperialism." He finds that in the past fifty years while the population of Europe increased by 175,000,000, only 500,000 Europeans actually settled in their fatherland's colonial possessions and 18,500,000 others permanently migrated to the Americas and other lands. Although the question of colonial trade is much more complex, the author has figures to prove that the cost of acquiring and holding colonies generally far exceeds the profits on trade with the conquered territory. Even England, who has made the best showing, carries on but one-tenth of her external trade with lands over which she has political control. Knowing the Far East at first hand the author believes that Japan could hardly be pursuing a policy better calculated to impair her Asiatic markets. Actually trade has tended to follow economic rather than patriotic channels.

In a manner not notable for historical detachment or literary effects Mr. Clark makes a strong case for his first-page contention that colonies do not pay, admitting that they have materially benefited numerous individuals. But his suggestion that the colony-holding powers voluntarily extend the mandate system to all colonial territories to provide all men with an equality of economic opportunity guaranteed by the League of Nations is too idealistic. Because of the precedent of sanctions and foreign exchange difficulties efforts toward complete self-sufficiency are growing; nations deficient in natural resources are finding it increasingly difficult to live on the sale of their manufactures abroad. A just and practical method of securing more general access to the world's raw materials must therefore be found to preserve international peace.

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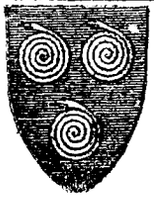
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Political and Artistic

The Tumult and the Shouting, by George Slocombe. New York: The Macmillan Company. $3.50.

A LIBERAL English journalist endowed with unusual personal charm and a set of moderately Leftist convictions could not well help meeting a large number of people and encountering some interesting experiences. Mr. Slocombe's book is readable, sometimes interesting. The best pages are those dedicated to Mussolini, of whom a vivid and not always pleasant impression is given. In addition to political sketches—of which there are many derived from European and even American contacts—there are some good literary and artistic anecdotes, notably about Gaudier-Brzeska.

Astoundingly Versatile

L'Oeuvre éducatrice de Patrick Geddes, by Philip L. Boardman. Montpellier, France: Imprimerie de la Charité.

THIS thesis on the educational work of the astoundingly versatile Patrick Geddes was prepared by an American in connection with his studies at the University of Montpellier, where Geddes performed his final creative work for education. It shows the principles and practise with which Geddes attacked the sterile specialization of sectionalized book education and advanced his more modern and humanistic approach to learning. Geddes's theories on sociology, education, science and town planning impassion a few fans and they should certainly be known and appreciated generally.

Exotic Gardens

The Tropical Garden, by Loraine E. Kuck and Richard C. Tongg. New York: The Macmillan Company. $3.00.

THOSE of our readers who dwell in tropical lands (especially Hawaii) will be glad to know that a complete and satisfactory manual of flower garden design is now available. So little is available on the subject that even gardeners who can only dream of the night-blooming cereus and other such marvels will be repaid if they devote some time to what Miss Kuck and Mr. Tongg have written. The section on trees is fascinating; that on oriental influences in tropical gardens might well kindle any imagination. Practical hints are supplied generously as in most gardening books, though the reader always discovers that what he yearns to know is never discussed.

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